THE WORK OF EVANGELIZATION.

Henry Varley on the Importance of Coming to Christ.

A REASONABLE LIFE.

The Power of Prayer and Religious Knowledge.

BLESSINGS OF IMMORTALITY.

Christ the Way, the Truth and the Life.

EVANGELIZATION. ARE WE ON THE EVE OF ANOTHER REVIVAL OF BELIGION? -HENRY VARLEY, THE EVANGELIST,

According to Elder Frederick Evans, leader of the New Lebanon Spakers, there have been in this country, since its existence as an organized community, eighteen revivals, or, as he s yles them, spiritual cycles, and as an incident to these he adds, "every one of these has led to a new so-ciety being founded on the principles of Mother Ann." Not only the good elder, but many others of various creeds and denominations, who lead a purely spiritual life, are now prophesying the speedy coming of the nineteenth example of this curious phenomenon; this breaking out of religious passion which sweeps over the land like a whirlwing, unexplainable to those who look to natural causes for an explanation of all phenomena; regarded by the conservative churches as accident, il usion, answering to no known law of life, an ebuilition of fanancism, the amount of benefit accruing from which bears no proportion to the injury; claimed by those engaged in and controlled by it as an outpouring of the Holy Spirit, such as fell upon the disciples on the day of Pen ecost; in its immediate effect strongly inducacing thousands, and not seldom drawing the strong, practical man of business from his store or his shop to bow before God in an agonizing prayer, the burden of which is, "God be merciful to me a sinner." Its more prominent instruments, those who, if they do not originate it, continue and intensity it, are of two characters widely separate and very distinct from each other, and they are invariably found in different localities. The one is the outgrowth of the march of empire. He is seen only in our new and thinly settled States and Territories. He is a fanatic, unlettered and of tremendous energy: he giories in the name of revivalist; his strength of lungs makes up for capacities of brain; it has been said of him, "his talk is a spasm, his elo-quence a shrick;" his text is "Repent, or be The intelligent and cultured smile at his ravings, but the humble and uneducated backwoodsman and his bardy tribe listen as to the voice of God and break out in sighs and prayers and tears. His influence, moving eastward, meets, who is working for the same purpose in the cen-tres of higher civilization and in a far more decorous and proper way. He calls himself and is called by others an evangelist. A type of this

an English layman, who has been laboring for some weeks among us, preaching in some of our more prominent churches on Sunday and holding stated meetings during the week at Association Hall. The success which has attended upon his efforts, here and elsewhere, is held up by some as an evidence that the revival spirit is abroad; cout at the idea, saying, "it only results from the exuberance of our health." Originally a butcher in London, it is said of him that he ran his business as he did his every relation in life—on religious principles. Full of zeal in the cause of onish his customers, who were mostly from among the lowly, and with such good results that in the end he went out from his shop and, like Wasier before him, began preaching the mesery before him, began preaching the numberable riches of Corist to promiscious audiences from the top of the street hydrants, blacksmiths' blocks and carpenters' benches. Meeting with encouragement, rather than that opposition which his great prototype encountered, he rapidly passed from these humble rostrums into the theatres, which he filled, and to kizeter hail, which he crowded so becoming one of the notable religious orators of the city. Sussequently he went to Notting Hill, where a society was organized under him and an extensive tabernacie built for him, in which he preaches without salary to a congregation often numbering 2,000 souls. Making up his mind to visit America, he first proceeded to Canada, where he continued his labors, and where his success was such that he remained in Toronto during the greater part of the fall and whiter, holding daily meetings. His meetings in this city and Brooklyn and the character of his oratory have been fully described in the Harald. Whether the result of his labors and of orders like him, joined with those of his more radical and entoushastic orother of the West, is to inkinet the mineteenth spiritual cycle, thought to be at hand, time only can tell.

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MR. VARLEY

was welcomed at the Church of the Disciples yesterday morning by a congregation beyond the capacity of the Church for scatting. Before commencing his sermon he announced his intention of being carelin of his volce because of the great service at the hipportrome in the evening, but in the earnestness of his ciscourse he forgot his caution and there was no difficulty in nearing him in all parts of the house. He sciected his text from the evening-sixth coapter of il. Chronices, sixteenth verse:—"But when he was strong his heart was litted up to his destruction, for he transgressed against the Lord, his God, and went into the temple of the Lord to burn incense upon the altar of incense." That verse is a kind of kernel to the whole chapter, and we shall gather about it many thoughts which I have read to you from this chapter. I think there is nothing more interesting than a close study of the older books of the old Testament, especially the history of the israelites when they had so lar departed from God that they desired to become like the surrounding nations, and instead of being a theorizoy, with God or ruler, they said, "Give us a king, that we may be like other nations." There is nothing more interesting than the history of the kings of Judea and Israel. Let me point out a few of the facts. I would remind you of the position of Uzzan, a king at sixteen years of age, evidently a youth of promising character. One thing, however, is omnous. "He cld that which was right in the sight of the Lord, according to all that his father, Amazian, did." Now up to back to the life of Amazian and we read that "he did that which was right in the sight of the Lord, according to all that which was right in the sight of the Lord, but not with a perfect heart." That is

the sight of the Lord, but not with a perfect heart." That is

A TREMENDOUS ADMISSION, for if a man does not serve God with a perfect heart he does not serve Him at all. The great failure in life is that we make up our minds to serve God in thirty-eight things and keep our own way in the other two with dogged obstinacy. Obecience is worth nothing unless it is entire. The difference between unregenerated men and regenerated men is that the unregenerated man is captain of his own ship; he is many, he knows now to do things, and for a time he does what tizzan did, acquits himself well before the world and then utterfy halfs before God. The regenerate man is no longer captain of his own ship. God is supperme. I have been struck with one thing all inrough the book of God—that is, when we come to him it is no annihilation, but he works in us to will and to do.

ill and to do. Now, Uzziah was a model king of Israel. I don't

In a little while. There is not a government under heaven that can touch the righteours so of its people. That is a mice state of things where eighteen bundred years! How about man's competency to rule? Now notice I come to the point where he is marvellously helped till he was strong. You have thousands of husbrattons in your city, as we have in London, of the exceeding goodness of God—how he opens his hand and satisfies every human heart. Oh the weattn of man; how profess God has been; and yet both kings and private individuals keep of in just uch a way as we read of Ezziah doing. He was marveilousir helped; and now, observe, Uzzah sinded-not as a king, hot as a citizel, but in he

with to call your attention, for when "his heart was fitted up to his desiruction, for he trangressed against the Lord int 600, and went into the temple of the Lord, to burn incense upon the temple of the Lord, to burn incense upon the call was entirely wrong; he had no right to call the call was entirely wrong; he had no right to call the call was entirely wrong; he had no right to call the call was entirely wrong; he had no right to call the call was entirely wrong; he had no right to call the call t

Ine presence of God.

AT AHS HIPPODROME.

Not withstanding the extreme inclemency of the weather, an extraordinary scene was presented in the hippodrome building last evening, where a mass of peopic, estimated at from 15,000 to 20,000, gathered to listen to the address of Mr. Variey to young men. The space usually devoted to the audience was closely packed with the exception of a few scats at the ends, and, in addition, the roadways and garden in the centre, where chairs had been placed, were entirely filled. The lemale element largely predominated, and as Mr. Variey, with a party of his intends and supporters, mounted the platform a rustle went through the Vast assembly which effectually said out any other sound. Slips of paper containing hymns had been scattered infrough the congregation, and, a lew preliminaries being arranged, Mr. Variey arose, and, facing loward the west-a position he maintained throughout the services—remarked that a great difficulty in addressing so large an assembly of people lay in the fact that the speaker usually attempted to make his voice audible to all in the start, which was impossible. He hoped before he had spoken live himbers and the proceeded, however, the listless manner of a very large proportion of the audience showed that they were hearing nothing and demonstrated the fact that he speaker, no matter what his power of voice, can make himself heard throughout the luthing when hilled as on this occasion. He gave out the hymn commencing—

I heard the voice of Jesus say,
"come unto me and real."

I heard the voice of Jesus say.

"ome unto me and rest."

And after the air had been played through by a cornet player on the platform, a samil portion of the congregation joined in it to the time of "Add Lang Syne." A lervent prayer followed and other nymine were sung. All this time the people were pouring in in a steady stream and with so much noise and confusion that norming could be heard, save by those in the immediate vicinity of the stand. Comparative quiet was, however, restored as Mr. Variey arose, and, instead of reading from the Scriptures, he recited a number of extracts from Isaiah and from the Gospels in a very effective manner. He then briefly referred to the retigious movement going on he England, and hoped the present meeting would prove the initiation of a similar work in this great metropolis. "All is due to the Spirit of God," he said, "sno not to man's efforts." The discourse which lollowed, and which was based on a text taken from II. Corinthians, it, 14, 15, 16, was rather an imparaioned appeal to his hearers to give their hearts to Christ than a sermon proper. In him the young men would find a substitute for every pleasure, for every low. His intense personality stood out at every turn, showing itself in constant aninhon to his own experiences. He kept up a continuous motion, moving from one end of the platform to the other, occasionally sinking back into his chair, but to spring up again and thundering out such sentences as these, "Young man, Do you want to know how easily to put your loot on the neck of passion? then give your locat on the neck of passion? then give your heart to God," "Hollness is not a creation; not an attainment, it is the grit of Christ," "Do you think you get more out of your wine than I do out of Carist?" The appeal concluded, the audience began to pour ou at once, and by the time the final nyan was sung and the benediction pronounced the greater part were outside the building. I heard the voice of Jesus say, "ome unto me and rest."

speaking of the renewal of life by the sacrifice of the body, uses the term of "reasonable sacrifice." He believed that all people lived and moved under the sway of sin, lives, and that this principle had so impregnated their existence as to have subjugated all their feelings, affections, &c. Now for men who be-lieved this was there anything more reasonable than to offer the sacrifice of their bodies to the Christ who had brought them redemption from should alienate himself from all the pleasures and activities of existence.

THE SACRIFICE OF THE BODY. The great wonder to me is that people who hold this doctrine nowadays so seldom carry out this idea, there are so many who think that sin pre-dominates all through the world, and these persons should logically cut off all joy and pleasure and love, not as flowers, but as weeds. But take the opposite idea. Suppose one looks at the body, not as a curse, but the most wonderful construction in the world, and he will not think it reasonable to make a sacrifice of it, but rather prefer to strengthen, beautify and ennoble it. Conform to the world, knit yourself into its structure—that is reason-Ruskin, the great art critic, feeling the many distrust of what has been called liberty, progress, &c., says we must begin life all over again. He gave one-tenth of his fortune for the purchase of a large tract of land, which was to be desecrated by no machinery, no railroads, and in whigh man should begin again his primitive relations to nature. Mr. Herbert Spencer, again, believes that poverty can only be combated by pressing through it; he favors a slow readjustment and advises man to do exactly what Ruskin would not do.

DIFFERENCES OF OFINION.

A reasonable life, therefore, is one which has as its basis some logical principle. Let me make the distinction between reasonable and common sense living. Common sense is perhaps the idd of a large por'ion of the world; it takes the place of the gods that have been overthrown. It is supposed to be a peculiar gift by which men and women go directly to the heart; it takes the place of revelation in philosophy. It is supposed to have the same power as revelation had in olden times. It is not intellect, or conscience, or sentiment, or feeling. What is it, then? I sit, then the criterion of common sense? I sit the sense that is common to everybody? No; feelings are not common of caste are immutable and ought to be recognized; that slaves, for instance, were necessary to the well-being of society. Now that was in a certain sense and for a certain age a reasonable theory. William Lloyd Garrison thought slavery so preposterous that ne wondered any one could tolerate it. Up to a short time ago all over the South and over half the North Placos common sense held sway, and now the other theory is accepted as the reasonable one.

Take another illustration. General Sheridan has one idea of kerping the Indians quiet—by the force of bayonets—while the Quakers wish to reach them by love and kindness. They say you will have no trouble with the ladian if you only treat him with kindness and indigences. Norther probably, has investigated the ladian if you only treat him with kindness and indigences. Norther probably, has investigated to modern society. They say, "Make it elegated to modern society. They say, "Make it elegated to modern society. They say, whake it elegated to modern society. They say, whake it elegated to modern society. They say, the world ever saw. It is simply my common sense agai

ably not one man in a thousand drinks with a view to his sanitary improvement; no, drinking is simply regarded as a means of ittiliating the nerves. As to the application of reasonable principles to our houses, it would cause the destruction of most of the houses in New York. There all the rules of health are sacrificed to the parior or dressing room, but never to the nursery. The one great purpose of society is to make men sociable, and instead of this it keeps men apart, Reasonable life, then, is an ideal, something far off, and rarely attainable by more than a very lew pepie; it is one to medicate upon, to strive for, to pray for—a life that is not at the mercy of every passing dream or shadow—a life that keeps on its even tenor, while all about it the tumnit and discord tear the air.

COLLEGIATE REFORMED CHURCH. THE POWER OF PRAYER-SERMON BY DR. OR-MISTON.

The sermon of Dr. Ormiston yesterday was upon the power of prayer, the text being taken from Luke vi., 12-"And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God." Prayer, said the speaker, was a subject that must occupy the mind of every man; there was no matter so grave or of more interest to mankind than the ical or spiritual God was a question that men must ponder upon; it was a momentous question, and no man living should fausto settle that question in his own mind. It was not a question m his own mind. It was not a question alone for theologians, but for all. Is the God we worship the kind and loving father we are tought he is? Can we not communion and fellowship with God? The question was a great one. It has been argued in mosques, to l'agan temples and by the monks in their constered cells. It has been preached that we could hold such communion at the deathbed and it was vouchsafed to the felon on the gallows. Christ taught us how to pray, and never since has mankind coased to pray. The greatest men the world ever produced delighted in prayer and lound comfort from so doing. There were exceptional cases where men doubted the efficacy of prayer; but that did not make it the less polect. Some argued that prayer was a piece of imagination; if so, it was the most wonderful of all the hallucinations. God was not apt to be induced on many things for us in his own wise way. The preacher said he believed in the poet's idea that "Prayer was personal communion with a personal God. Jeaus Christ, the man of many sorrows, though he needed it less than we did, was a man of prayer, and when the came on earth to do his Father's will the prayed day and night, and those prayers were neard and his Father's name was glorified. The text spoke most emphatically on that point, and men believed it, and they believed that Christ taught us, in His own beautiful way, to pray, and so they prayed, and in the end, as it was with Him, so it will be with us if we are inthui; our reward will be certain. Curist prayed when the lived, He prayed when he died, He prayed not only for Himself out the also prayed that we might all finally inherit heaven. It is said the would prepare for those who, would come to him, and that their prayers would come to him, and that their prayers would be answered. The promise was a blessed one, and the deathbed of many pious men attested the fact that we accept the promise and live in the lace, he grayed would remember Christon the cross and at once resolve to again tow before that merey seat thi aione for theologians, but for all. Is the

lows, preached a very able and instructive sermon from II. Peter, i., 8—"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lors Jesus Christ."

The speaker's object evidently was the im sion upon his congregation of the necessity of knowledge and what constitutes knowledge. Peter exhorted the followers of Christ to laith, vir. tue, knowledge, temperance, patience, godiness, brotherly kindness and charity, as these things were all necessary to salvation. Upon none of them, however, did he lay more stress than upon knowledge. What Peter stress than upon knowledge. What Peter meant by knowledge and what is now popularly understood by the term were quite different. Knowledge, in its large sense, was not accessible to all men alike, because of their different conditions in lie; but the knowledge referred to in the text was. A serious difficulty exists now in the matter of acquiring knowledge, for it is too apt to be considered that a taste for fine arts, for poetry and pictures—in short, an æsthetical, an ormamental knowledge—is all that is necessary or even desirable, and Christianity is leit out of the matter altogether. The speaker thought it well enough to be versed in half a dozen languages, to be able to draw and paint and to play well on some kind of an instrument, but still be favored the public school course of instruction first, as it laid a more solid foundation than the majority of private schools where "culture" is raught. After a substantial foundation had been laid he did not in the least object to all the fancy acquirements, but, on the contrary, considered them beautial, and likened them to a graceful time creeping over a solid wall. Mere superficialities in the way of knowledge should be avoided and never mistaken for mental life and force. Nor is all knowledge found in books. He had known many a bookworm who amounted to nothing, who was

and as devoid of moisture or mental elasticity as the very books he read. The industrial arts, home experiences and the experiences of every-day business affairs afford a vast fund of knowledge if we but know how to apply it. Reading and writing are great accomplishments. True it is that some of the greatest poets never read or wrote, but simply thought and prophesied and had scribes write it down.

There is a culture besides that of the understanding or taste. A man is not cultured until he can control and govern his appetite, his will and his bass on and keep them within bounds. We have all seen or known men wild in temper and vagrant and vaciliating in will, yet called cultured.

THE AVERAGE LAWYER,

ragrant and vaciliating in will, yet called cultured.

THE AVERAGE LAWYER,
the Doctor thought, was a good example of this.
He is called cultured, yet he will all; whits temper
to run havoc, give and take insults in his bandyings with other counsel, twist and torture words
and sentences in any way to evade the truth until he loses respect. This kind of man is merely
educated esthetically, but, alast is poor indeed in
genuine culture. That person who can listen to
reason—knows her voice—is more cultured than
he with a passion for poetry or pictures, and he
who can harken to the still, small voice
of conscience is far in advance of
the one who has a fine ear for
Beethoven or Mozart. Culture of the will in our
nature is exceedingly valuable, and we often see
it in those who are wholly without the asthetical.
This culture is not all acquired, but happily forced
upon humanity by that stern mother, necessity.
Those who have most of ornamental culture and
etiquette, good manners, &c., need most of the culture of will, they are so free to fall into many
vices. They can ride, sleep, read novels or whitever eise they please, and are literally without restraint. They never forget the worthless commandments of etiquette. Of course they would
not break one of them. How about the older commandments?

Dr. Bellows was earnest in endeavoring to imnandments?
Dr. Bellows was earnest in endeavoring to im-

press upon his hearers the necessity for culture of the heart above all else, and pointed to Christ, who had not nad the advantages of books, col-leges, arts and music, but whose heart was never-theless alive to the welfare of mankind, to sorrow and to pain.

SEVENTH AVENUE CHURCH, BROOK-

LYN. DR. WILD ON IMMORTALITY.

Dr. Wild, pastor of the Seventh avenue Methodist Fpiscopal church, Brooklyn, presched an interesting sermon yesterday morning, from II. Peter 1., 11-"For so an entrance shall be ministered unto you abundantly into the ever-lasting kingdom of our Lord and Saviour Jesus Christ." The speaker held that the doctrines of the Bible and influences of Christianity seemed in harmony with man's best and real interests, which was so, if we limited our observations even to motive power for good to account ourselves perishable as the beast. We lost much and gained nothing by accepting such a philosophy Data in the immortality or our being lent a charm to hie, gave inspiration to thought, strength for labor and gladness to experience. It was comforting to paratory to the solemn yet joyous realities of that which is to come-as but the beginning of a never ending career that should be sacred as enduring, majestic as inviting and glorious as mysterious. The sacred Scriptures spoke not of that which was fanciful, fashionable or false, but of that which was real, truthful and lasting. They opened not alone the door of time, nor pledged only the few fleeting years of this earth li e to our ambition, aspirations and activities, but they introduced us to a nobler life and an eternal day in which the soul may grandly continue to unfold its never exhausted powers. They tinus to unfold its never exhausted powers. They told us of a day without night, a life without death, of joy without sorrow and a kingdom without end. With a firm faith in the doctrine of linmortality frendship was doubly dear, and the reasons for being good, getting good and doing good were precious beyond estimate. With such a faith labor became a priviege, sacrifice a pleasure and death a mere shadow. It was so ordained by Providence that each stage or periou of life should leel the influence and generous pressure of that which was before. We had an illustration of this in the child longing for boyhood and when he had attained that age, for manbood; then for riper years, until when old age came he wated, as one weary, for the rest eternal. The sun rising in gorgeous splendor and continuing to march with ceaseless sciendor was typical of a Christian life. There was a night bebind it, but a day before, and its setting was but the token of another morn. The grandest leature of religion was to be found in its inclusiveness. It covered all our real interests for time and eternity, forbade no healthni or lawful pleasure in society or business and gave us possession of all things for pleasure and profit. The doctrines of Christianity were terribly restrained and mittlated by personal idiosyncrasies, laucies and lashion. Through ignorance christianity was shorn of strength, deprived of beauty and sadly limited in experience. Christianity was simple, and the more so as one progressed. Use the pupit who is at first fettered by rules and principles, out by degrees got to depend upon his intellectual taste, so the Christian law. But a man should do more than avow himself a christian. He must honor Christ and serve this cause with heartiness and zeal that his entrance into the other life may be abundant.

CHURCH OF THE DIVINE PATERNITY. CHRIST THE WAY, THE TRUTH AND THE LIFE-

SERMON BY THE REV. E. H. CHAPIN. Yesterday morning Rev. Mr. Chapin announced as his text St. John, xiv., 6-"Jesus saith unto him, I am the way and the truth and the life; no man cometh unto the Father but by me." It is one of the great characteristics of our Saviour's teachings, said the speaker, that in His answers He does not gratify mere curiosity, but goes directly to the principle of things. When He replied to speculative inquiry IIs stated the very sum and substance of what the questioner wished to know. Just so in the text. He answers Thomas directly, but not in detail. In Christiani'y there is not only a divine utterance, but a divine tilence; there is a glorious reveistion and a'so a majestic sileage. Even the great starry systems tell us nothing concerning God's deep pur pose. They show us God's handswork and their mute testimony deepens the problem of existence, but still they snow us nothing. Christ unveils another order of lacts. It shows some spiritual fact or reality behind this mient aspect. But Christianity, like Nature, preserves a majestic silence. Some people are disappointed LYRIC HALL.

A REASONABLE LIFE—SERMON BY REV. O. D. FROTHINGHAM.

Rev. O. B. Frothingham, at Lyric Hall, on Sixth avenue, between Fortieth and Porty-first streets, preached yesterday morning on "A Reasonable Life." Previous to the sermon the reverend gentium an announced that by the lat of April the sermon was substantially as indicate;

By a reasonable life I mean one that conforms to principles grounded on logic and experience; a scientific life, using the phrase in its most comprehensive sense: a life of reason. Reason is something more than a single faculty—type prehensive sense: a life of reason. Reason is something more than a single faculty—type prehensive sense: a life of reason. Reason is something more than a single faculty—type prehensive sense: a life of reason. Reason is something more than a single faculty—type prehensive sense: a life of reason. Reason is something more than a single faculty—type prehensive sense: a life of reason. Reason is something more than a single faculty—type prehensive sense: a life of reason. Reason is something more than a single faculty—type prehensive sense: a life of reason. Reason is something more than a single faculty—type prehensive sense: a life of reason. Reason is something more than a single faculty—type prehensive sense: a life of reason. Reason is something more than a single faculty—type prehensive sense: a life of reason. Reason is something more than a single faculty—type prehensive sense: a life of reason. Reason is something more than a single faculty—type prehensive sense: a life of reason. Reason is something more than a single faculty—type prehensive sense: a life of reason. Reason is something more than a single faculty—type prehensive sense: a life of reason. Reason is something more than a single faculty—type life. The quality sense is the life way to be all the faculties. It is more than passion, sensitive and prehable that they might not again fail by the with the prehable faculty and the life. The know when type is a celestical the faculties a cause the New Testament is not a revelation

ins, but how few fully realize that they have come to God! To some men religion is simply mathematical. They say that behind this mechanism there must be some great cause. A man may be said to come to God when he realizes that God is the Father, and that we are to be assimilated with Him. For this communion with the Father, Christ is the way. It is Christ who reveals the Father-hood. Let us remember that Christ does not eclipse God. Some turn away from the stern image which they have made to represent God, and worship Christ for His gentleness and mercy. But Christ reveals God, and whatever of mercy and gentleness there is in Jesus are a'so attributes of the Father. Christ was not a teacher, showing the way as Flato or Socrates did, but was himself the way. This is something more than like one whom we are to follow. The soul, often weak and distrusting, led by Christ and clinging to him, comes to God, the Father, and that is the true religion. Reasoning gives us a ruler, but Christ a Father. Christ as a teacher appears before us repeating great tratus. It may not be the first time the truth has been uttered, but in Him it becomes potent. He makes it effective. What do I want of truth merely in itself? It is a transient joy, giving me the essential sense of power. Education is not in order to make a man retain facts, but it is to change his level by moving him higher. There are educated men who have

CORRECT NOTIONS OF CHRISTIANITY.

like fruit cut in marble or stone. Even scientific men can hardly tell the difference, but when you bite them they have no juice. Just so with these men with correct views, they have no juice in them. If a man happens to differ from one of this leass he is called an Infidel, and that only because he has dared to think for hims-if. There is more trath in such a man than in all the stony believers crammed together. Christ is the-truth so long as He gives us the first. Him the most v.tal sense of being. Don't let us think it consists in length of days, for Jesus lived only thirty years

PLYMOUTH CHURCH.

METHODS OF GROWTH IN GRACE. Plymouth church was crowded yesterday morning and the services were marked by several unusual incidents. These were the formal reception of new communicants into the church, the public baptism of some of them, and a communion service participated in by a large number of devotees. The platform upon which Mr. Beecher stood was less decorated with flowers than it is wont to be. There was, however, at the preacher's side, as he sat at the rear of the platform, a vase, filled with calla lilles, jonquils, passion and other flowers, and sprays of smilax trailed over it. The services were opened by the choir, which sung Zundel's Te Deum very finely. Mr. Beecher then made a feivent prayer and read the fortieth chapter of the Book of Isaiah. At the conclusion of the reading of the Gospel he announced the names of cer-tain persons who have been received into the new communicants un beiore the congregation. and, having administered the rite of haptism to some among them, he introduced them to the members of Plymouth church, who acknowledged

the presentation by rising.

Mr. Beecher selected his text from the chapter of the Gospei which he had previously read. It was Issiah, xl., 31-"But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

He said :- There are two striking facts in the light of modern philosophizing. One is that modern piety has to go backward to procure its most fit expressions. It has to go back to the time of Isaiah and the people of his race for them. It is wonderful that expressions and a nomenclature should have been made by the Israelites fitted for the utterance of the religious feelings of people of all time. And it is wonderful that they sprung not from priests, but from the The largelites were not a praying people. They were controlled by a hierarchy, and were prayed for by it. But there was a feeling among them which taught them that all men should use such special gifts as they had, And it is from the use of special gifts by Isaiah and others that we now have such sublime methods of outpouring our re-

the the method by which spiritualism is developed in man. Speaking of it as the product of time he compared one who has entered the church at an early age to the aster which quickens in the spring time, springs up and remains only a stalk throughout the summer, while the longuil, the hyacinth, the numerous other summer flowers bloom about it. Should I chide its tardiness, and say, "Oh, aster! laziest of all flowers in the garden or by the wayside!" Yet, when the autumn comes the aster blooms, and continues to brighten the view until the winter chills it to death. Prematurity is bad. Many people have not ripeness in them. The strings are not stretched across their minds which vibrate to great spiritual truths. Mr. Beecher thus illustrated the condition of a man who was seeking earnestly for spiritual strength without being able to find it, and who was constantly told by a dogmatic preacter that he was to blame himself for his islure to find it.—Two men are looking distantly at a window in which there is a clear giass sash. One of the men speaks to the other of a beautiful prospect which there is beyond the window, but which his companion cannot see. The second approaches this window, and before he reaches it a ground glass sash is let down so that he cannot see through it. You cannot see through ty, not explaining that he saw through the piain glass which had been in the window.

saw through the piain glass which had been in the window.

Continuing to show the other preventives of the growth of spirituality in men, Mr. Beecher instanced one of the most effective to be the robbing of religious things of their beauty. He said, "I was brought up to believe God a thoroughgoing policeman, one who said always, "Now, young man, look out lor your self." He protested against picturing God as being as

CRUEL AS CALIBULA OR NERO.

He protested against robbing anything of its beauty. He felt that there are things in every creed and religious ceremony that develop spiritual growth. It it is done, said Mr. Beecher, by sign, picture or ceremony, by poetic discourse or piain exposition of the Gospel, so that it is done, the means matter not. It it can be doose by sign, picture or ceremony let the man who is benefited go to my Roban Cataolic bretaren; if by finesse of poetry or the glamour of imagery, let him go to my Episcopanian, my Presbyterian, my Baptist brother. It is more needful to be natched than to be sat upon by any particular bird. To the man who should say of the development of his spiritual growth, "Mr. Beccher's preaching did I," I would answer, "No, my dear living from the glad by the development of his spiritual growth, "Mr. Beccher's preaching did I," Would answer, "No, my dear living the said. When the lide comes up the vessel gradually rights. The captain has been working to ready the said for the captain has effected ner deliverance. But was it the captain has effected ner deliverance. But was it the captain has effected ner deliverance. But was it the captain has effected ner deliverance. But was it the captain has effected ner deliverance of the way in which the people used to sink wells when he was in the West. He continued thus:—Men naturally find their pleasures just beneath the soil, S. frows are thus benefactors.

There is nothing more useful to othe's soul than another soul. I would nothed the soil to such a sink the wells deep into the soul. S. frows are thus benefactors.

urally find their pleasures just beneath the soil; but sorrows come and shirk the wells deep into the soil. S frows are thus benefactors.

There is nothing more useful to die's soil than another soil. I would, probably, be set outside the pale of home missionaries it i should say that one can often do mone for a sick man with a prayer. Many a man has been singed to the gates of heaven by prayer, and many a soul has been sent down deep by prayer, and many a soul has been sent down deep by prayer. A soul is the soul's been sent down deep by prayer, and many a soul has been sent down deep by prayer. A soul is the soul's been sent down deep by prayer. A soul is the soul's been sent down deep by prayer. A soul is the soul's been sent down deep by prayer. A soul is the soul's been sent down deep by prayer. A soul is the soul's been sent down deep by prayer. A soul is the soul's been sent down deep by prayer. A soul is the soul's been sent down deep by prayer, and many a soul deep by the ideas of God, which I had been taught; when, indeed, I was trying to be religious by eradicating common sense from my mind. I loved my old President, Dr. Humphreys, and from him I drew some deas of strict justice. I had got some of the same class with great hopefulness from my father, but to my fellow student Moody I owe manks which I can never express lill we meet in that hand where he will need no comsiendation.

In concluding his sermon Mr. Beecher compared the gradual development of spirituality in men to the flights of a bird from branch to branch of a tree, shd its perfection to the stane when the bird stays on the free-top, preening its wings before making a joyoos dash into the air and soaring upward out of sight.

Mr. Heecher ended his benediction with the words of Fam to Timothy: "Birace, mercy and

peace from God the Father, and Orrist Jesus our TABERNACLE BAPTIST CHURCH.

'IS GOD A TENDER FATHER?" SERMON OF REV. J. B. HAWTHORNE.

The pastor of the above church, in Second aveque, near Eleventh street, preached an eloquent sermon yesterday morning, having for its basis the significant question, "Is God a Tender Father or a Gloomy Tyrant?" He took as his text the fourth verse of the fourth chapter of Paul's letter to the Church at Philippi, "Rejoice in the Lord alway, and again I say rejoice" and said—The more I study the Bible the more I appreciate the dying sentences of Walter Scott, who said of the Great Book. "There is but one Book in all the dying sentences of Walter Scott, who said of the Great Book. "There is but one Book in all the literature of the world." Let infidelity rage and gnash its teeth and hurl the thunders of its invective against those who believe in the inspiration of the Biole, for so long as there is sin in the world and the humble soul yearns for some better allotment this Book will be read and believed. We are told to rejoice. It is the part of a Christian always to rejoice with the Lord; out there are so many perversions of the Gospol that sometimes it seems to make almost as much sorrow as joy. But true Curistians should be happy and rejoice, for they know they are children of a King, and not slaves of a gloomy despot. Sometimes I am doubtful whether I shall urge the happiness of Christians as an argument of the truth of Christ; certainly none should be more happy. If they are not the lault less in themselves, Suppose you plant pear trees in cold, barren ground, and after two or three years you find they have grown very little, and the scant trut you pluck from their limbs is hard, knotty and poor, would you blame the nurseryman who sold you the trees? No. The fault is with you. There are many persons who think religion is like nitrous-oxide gas, only needed to be sucked a little while in order to produce giorious intoxication. These people are like bells that can give out no music until some one jerks the clapper. Before we can know the glorious joy and peace of religion in spite of the world, the flesh and the devil, we must rejoice in the Lord.

The preacher eloquently elucidated the text and Lord. The preacher eloquently elucidated the text and claimed that God was a God of sympathy and love, and was ready to take His children to His heart the instant they were ready to come. Before he began his serinon the preacher paid a handsome tribute to Henry Varley, the great English

ST. PAUL'S CHURCH, BROOKLYN "THOU SHALT NOT STEAL"-A SERMON BY REV.

NEWLAND MAYNARD ON COMMERCIAL HON-

Rev. Newland Maynard, rector of St. Paul's Protestant Episcopal church, corner of Marcy avenue and Penn street, yesterday conducted the morning services after the High Church form of worship. His sermon was a very vigorous assault upon the shams and rogues who are met with in commercial life. He preached from the text, "Thou shalt not steal." The minister dweit upon the necessity of honor being observed in the most common transactions of a business nature, and instanced the disgrace that fell upon Lord Westbury, who had been detected in dishonesty, as an illustration of the temp:ations that beset men who are not invested with a high probity. The command, "Thou shalt not steat," he said, is no less appropriate now than when Moses received it among the thunders of Mount Shal. In primitive countries the opportunities to steat were less than to-day, where chances for breach of trust are presented everywhere. He dwelt upon the sharp practices on Wall street, and uttered burning anathemas against, the man who would overreach his neighbor in a stock or commercial transaction. What are much needed in the opinion of the minister are checks and restrictions in business. He related the anecdote of the old deacon who expressed the hope that is neighbors would keep up their fences, as it was calculated to prolong peace. We needed to see that the ignices are kept up. They are necessary, he thought, so that the business of life should not be marred. The minister spoke of the susuicion in which employes are held, and asserted that the striped uniform of the prisoner is no more offeasive to-day toan the punch and bell of the striped uniform of the prisoner is no more offeasive to-day toan the punch and bell of the striped uniform of the prisoner is no more offeasive to-day to an include the stated that society should be in league with each other to put down sham, shoddy and laisehood wherever found. So it should be in condoming crime against society, and he is a parasitical magnot in the tree of society who chuckies at the way he has overroached another in a transaction. Woe to the land, said the rector, which cannot have honest official; woe to the land, said the rector, which cannot have honest official; woe to the wards or cities which must seek among the drunken masses for their legislators; we to the land, said the rector, which cannot have honest official; we to the wards or cities which must seek among the drunken masses for their legislators; we to the land, where even in a charity committee and the toad. Such men conduct their business as they talk. He who talks this way would be the senior toad in the puddle. The rector concluded his discourse, of which this is mand, "Thou shalt not steal," he said, is no less appropriate now than when Moses received it have such sublime methods of outpouring our religious feelings. Referring to the development of spirituality in men, Mr. Beccher said, in effect, that may cannot keep the method subject is to become insane.

If we are filled with religion to-day we must change to-morrow. Ignorance of this fact makes men put extraordinary strains upon themselves; it makes them try to be always in a religious mood, to be always in a religious mood, to be always in a religious really a chart to us. You cannot learn all the characteristics of the harbor of New York from a chart. You must go out into the harbor, sound its depths, and study it. The chart is but a symbol. The Bible is only filled with symbols. The Bible is only filled

after. In accordance with this opinion Rev. the usual Sabbath services. Masses were said at seven, eight and nine o'clock and at half-past ten. All of these services were very largely attended, and by exceedingly devout congregations. Confidence was completely restored, but there was an element of sadness pervading the people, and, while the hearts and minds of the worshippers were engrossed to a greater or less extent with their devotions, it was impossible all at once disaster. The scenes of terror were still too vivid before the mental vision of those who were present at the time, and it was but natural that external objects associated with those scenes should share a portion of their attention. That portion of the ceiling through which the wall fell, raining death on the devotees beneath, has been wound, its broken and crumbled appearance tells of which it was the slient witness. Rev. Father Flynn celebrated mass at half-past ten. In order to prevent any ner Jousness on the part of the congregation Rev. Father Curran passed about among the people, whispering words of consolation, of assurance and hope. Almost directly under the gaping rent in the celling sat an aged woman clad in a mourner's garp, telling her beads. Even in the midst of an "Ave Maria" or "Pater Noster" her eyes would involuntarily giance noward, but only for an instant, and then, with a shudder and a sigh, she would turn again to seek for that encouragement and solate which is not of this world. As it was not high mass the choir performed during the service several musical selections. The usual sermon was also dispensed with, the pastor deeming it wise not to keep the congregation together too long; but on next Sunday morning the service will be performed entire. Father curran embraced this opportunity of cantioning his flock not to get frightened if they heard any noise on the root, as there was considerable show there, and if the sun should occasion any considerable thaw a snow slide would be the consequence; but there was not the slightest cause for apprendiston of nanger. After the reading of the gospel for the day, which was the parable of the loaves and fishes, Father Flynn read the pastoral letter of Archbishop McCloskey to the clergy of his diocese, proclaiming, in accordance with the encyclical of Pope Plus IX., the year of 1876 as a year of jubilee. The vespers in the alternoon were even more largely attended than the morning service the majority, however, being women and children. In anathon to the subscriptions already reported, and which have been entirely voluntary on the part of the conors, and unsolented by Father Curran, he has received \$100 irom the Prish-American, the sum to be applied to the relief of the sufferers. Apropos of this, it is but a matter of justice to state that the time of the disaster, is lying in a precarious condition in the Park Hospital. He is i of which it was the silent witness. Rev. Father Plynn celebrated mass at half-past ten. In order

Alderman Patrick Lysaght, treasurer of the suo-committee of the Tammany Hall Ceneral hand over to Pather Curran to-morrow the sum of \$1,250, this being the amount of subscriptions re-ceived by the committee in aid of the sufferers by the recent St. Andrew's church disaster.

IS THE POPE A REVOLUTIONIST?

(From the Liverpool Post, Feb. 25.] The Pope has of late vigorously denounced "the Revolution" as the great enemy of the Church; and it is, therefore, somewhat odd to find the recent encyclical letter to the German Catholic bishops officially denounced at B.riin, on the

ICONTINUED ON NINTH PAGE 1